

*Agriculture in Wisconsin* that the lumber interests were not even concerned enough to obtain valid titles to much of the land so exploited (a factor in the slow settlement which the author of *Farms in the Cutover* has omitted).

Quickly following the lumber barons were the land speculators (both individual and corporate) and the railroad agents, bent on enticing the immigrants to wresting an existence from the cutover lands. *Farms in the Cutover* is an account of the settlement in 24 counties of northern Wisconsin, 1870-1925.

From the viewpoint of the speculator there seemed every reason for success. The vanishing of prime agricultural land in Wisconsin and the West by 1900, the population boom, and the anticipated back-to-the-farm movement of World War I veterans all were factors which conjured visions of rapid land occupation.

The author emphasizes the similarity in the process of land speculation in Wisconsin and other frontier areas. Similarities there were, but in one significant way the colonizers of the cutover were unusually fortunate. Few speculators have had such consistent long-term support from the local newspapers, county and state governments (though the latter was erratic), and most intriguing of all from the Agricultural School of the University. Academic Dean Henry's *Northern Wisconsin: A Handbook for the Homeseeker* would have done credit to the most enthusiastic land publicist.

Support on a promotional basis was an asset; a huge liability, which no speculator or academician readily admitted, was poor land. In fact it was not until 1922 that a state commissioner of lands publicly confessed that the cutover region was "mighty poor for farming" (p. 88). Deficient soil would have been enough eventually to thwart agricultural utilization but other causes of the land colonizers' failure were not hard to find. The forecasted flow of population never materialized; the long-term credit base was never established; ethics of land agents, charitably stated, left something to be desired; clearing of land became a costly problem; and finally, the *coup de grace* was administered by the agricultural depression of the twenties.

*Farms in the Cutover* is a thoroughly researched—testified by 60 pages of notes and bibliography in a total of 184 pages—and carefully constructed work. Two caveats suggest themselves: first, the style seems unnecessarily pedantic; second, many of the individual promoters and corporate organizers remain shadowy figures, both as to personality and operation. After making such observations it is traditional to the point of dogmatism to note that the book under review is a contribution. With that judgment I have no quarrel; the profession is in Helgeson's debt for a competent monograph.

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Gene M. Gressley

*Called Unto Holiness—The Story of the Nazarenes: The Formative Years.* By Timothy L. Smith. (Kansas City, Mo.: Nazarene Publishing House, 1962. Pp. 413. Notes, index. \$4.95.)

The current publication of an official history commemorating the fiftieth anniversary of the Church of the Nazarenes is a welcome and

masterful addition to the annals of church history in the United States. Publication was authorized by the Board of General Superintendents through a Church History Commission established in 1955. Realizing "the founding fathers were rapidly passing away," they saw the need to collect and file in a central repository "the many significant documents scattered in all parts of the nation, Canada and the British Isles."

Of special significance was the intent of the superintendents in sponsoring this publication. *Called Unto Holiness* aspires not only to present the historical facts of the formative years of the Nazarenes. It seeks also to inform its membership of the reasons for the founding of their church and the heritage of its tradition. The superintendents rightly judged, as stated in the Preface by Mr. Hugh C. Benner, that "it takes but one generation, ignoring or distorting the spirit and basic issues, to change for all the future the course of any spiritual enterprise." Of equal importance was the wisdom of assigning such a task to a competent historian, a man capable equally of understanding sympathetically the movement being portrayed and of critical and penetrating analysis.

The Church of the Nazarene is, as Professor Smith carefully brings to our attention, a Wesleyan denomination. Its early leaders were Methodist ministers; its staunchest supporters were Methodist laymen; its doctrines were Wesleyan. In its present organization, following the leadership crisis of 1916-1917, it continues the episcopal tradition of Methodism, albeit under different terms and titles. The great issue which gave rise to the Nazarene movement lay in the interpretation of the doctrine of sanctification. Wesley believed there remained in man after conversion an inner tendency to evil—an individual inheritance of "original sin." This doctrine was espoused by early Methodism. Gradually, however, Methodist theological thinking grew away from the active expression of this concept. Those who persisted in its acceptance formed "holiness" groups—prayer bands, camp meetings, and "Holiness Associations." It was from a post-Civil War sense of spiritual awakening, which Professor Smith has termed a "Holiness Revival," that the Church of the Nazarene evolved.

The story of the Nazarenes is told smoothly and effectively. The accounts of the "Holiness Revival" in the United States and the church question between 1880 and 1900, involving the dilemma of church loyalty for the individual church member, are especially worthy. The treatment of the "come-outers" during this period is of special merit. The evolution of "holiness" thinking and action, as it led to the establishment of the Nazarenes as a distinct group, is portrayed with great clarity. From its beginning in the East, through various phases of inter-group affiliation, the movement is kept clearly defined in spite of complicated and often ephemeral alignments. The deep feeling of divine inspiration is consistently maintained without sacrificing candid analysis of conflicts and cross currents in polity and politics.

One area of criticism might be offered. Although references are amply noted, there is no listed bibliography. It would have been desirable to the student of church history if a selected bibliography had been furnished precluding the necessity for laborious search of copious footnote material in pursuit of sources. This does not deny,

however, the merit of this publication both to the membership of the church and to the student of church history.

The story of "The Formative Years" ends with the epoch of the twenties. In "A Forward Glance," appended to the last chapter of his work, Professor Smith states that the story of the thirty years since the General Conference of 1933 would be "a tempting one for us to try to tell." It is to be hoped that the admonition to "yield not unto temptation" might be ignored in this instance.

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Robert J. Decker

*Rural Free: A Farmwife's Almanac of Country Living.* By Rachel Peden. (New York: Alfred A. Knopf, 1961. Pp. 382. Illustrations. \$4.95.)

*Father and His Town: A Story of Life at the Turn of the Century in a Small Ohio River Town.* By Wilma Sinclair LeVan Baker. (Pittsburgh: Three Rivers Press of the University of Pittsburgh Press, 1961. Pp. xi, 143. Illustrations, appendix. \$5.00.)

A review should be objective, impartial, analytical, accurate, and just in order to present to prospective purchasers or readers a guarantee that the contents of a book either will or will not suit their thousand differing tastes. I confess inability to write such a review of Rachel Peden's *Rural Free* because I profess subjective kinship with every phase and facet of Rachel Peden's calendar from page one, September, to the end of the following August. I knew the land whereof she writes before mechanization, consolidation, concentration of resources, and decentralization of community and family life became oppressive; before swift facilities, utilities, and futilities had progressed to degenerative degrees. Mrs. Peden has succeeded in integrating the old with the new without significant losses.

It is paradoxical that Rachel Mason Peden—though not a dirt farm product—could penetrate the confusion of modernization and accurately find, fix, and portray processes and mores inflexibly retained throughout the Indiana portion of the Elizabethan Belt. It is remarkable that she could also, without apparent strain, reconcile super-accurate reporting with earthy facts yet never offend the most fastidious nor omit the truths of round-the-calendar farm living.

The author has a rare genius for concealing herself modestly behind the tapestry she weaves, emerging briefly with humor tart as wild grapes a week early: "If there is anything more irritating than the sound of a person eating an apple, it's the sound of him trying to eat it quietly" (p. 102); with a short sentence flatly stating a fact every farmer knows but not one in a million ever thought to put in words: "Snow changes the colors of a farmscape" (p. 142); and with tenderness that eludes analysis as in the exchange with her dog, Rose, while walking in the June moonlight (p. 312).

Consonant with the author's self-submersion in the interests of fine reporting is the emergence of Dick Peden as a man, a husband, a farmer, a father—never one, never two, never three but ever all,